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531 deeds of similar import in white races. In decorative art the inland natives must be pronounced inferior to those of the coast, perhaps only because they have less time to devote to such unproductive labor. Sculpture and painting are rare and exceedingly rude. On the coast the passion for ornamentation finds vent in carving and otherwise decorating the canoe, house, and implements; in the interior it expends itself on the caparison of the horse, or in bead and fringe work on garments.
802 Systems of numeration are simple, progressing by fours, fives, or tens, according to the different languages, and is sufficiently extensive to include large numbers; but the native rarely has occasion to count beyond a few hundreds, commonly using his fingers as an aid to his nu-
805 meration. Years are reckoned by winters, divided by moons into months, and these months named from the ripening of some plant, the occurrence of a fishing or hunting season, or some other periodicity in their lives, or by the temperature. Among the Salish the day is divided according to the position of the sun into nine
487 parts. De Smet states that maps are made on bark or skins by which to direct their course on distant excur-

437 the Sahaptin county: The plain Indians during their stay on the river from May to September, before they begin fishing, go down to the falls with skins, mats, silk-grass, rushes and chapelell bread. Here they meet the mountain tribes from the Kooskooskie (Clearwater) and Lewis rivers, who bring beargrass, horses, quamash and a few skins obtained by hunting or by barter from the Tushepaws. At the falls are the Chilluckittequaws, Eneeshurs, Echeloots and Skilloots, the latter being intermediate traders between the upper and lower tribes. These tribes have pounded fish for sale; and the Chinooks bring wappato, sea-fish, berries, and trinkets obtained from the whites. Then the trade begins; the Chopunnish and mountain tribes buy wappato, pounded fish and beads; and the plain Indians buy wappato, horses, beads, etc. *Lewis and Clarke's Trav.*, pp. 341, 382, 444–5. Horse-fairs in which the natives display the qualities of their steeds with a view to sell. *Lord's Nat.*, vol. ii., pp. 86–7. The Oakinacks make trips to the Pacific to trade wild hemp for hiaqua shells and trinkets. *Ross' Adven.*, pp. 291, 323. Trade conducted in silence between a Flathead and Crow. *De Smet, Voy.*, p. 56. Klikatats and Yakimas 'have become to the neighboring tribes what the Yankees were to the once Western States, the traveling retailers of notions.' *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 403, 406. Cayuses, Walla Wallas, and Nez Percés meet in Grande Ronde Valley to trade with the Snakes. *Thornton's Oyn, and Cal.*, vol. i., p. 270; *Hale's Ethnog.* in *U. S. Ex. Ex.*, vol. vi., p. 208; *Cox's Adven.*, vol. ii., pp. 88–9, 156; *Palmer's Jour.*, pp. 46, 54; *Dunn's way's Capt. Gray's Comp.*, p. 160; *Colze's Rocky Mts.*, p. 294; *Mayne's B. C.*, p. 295; *Gass' Jour.*, p. 205.

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sions, and that they are guided at night by the polar star.[115] 487

War chiefs are elected for their bravery and past success, having full authority in all expeditions, marching at the head of their forces, and, especially among the Flatheads, maintaining the strictest discipline, even to the extent of inflicting flagellation on insubordinates. With the war their power ceases, yet they make no effort by partiality during office to insure re-election, and submit without complaint to a successor. Except by the war chiefs no real authority is exercised. The regular chieftainship is hereditary so far as any system is observed, but chiefs who have raised themselves to their position by their merits are mentioned among nearly all the nations. The leaders are always men of commanding influence and often of great intelligence. They take the lead in haranguing at the councils of wise men, which meet to smoke and deliberate on matters of public moment. These councils decide the amount of fine necessary to atone for murder, theft, and the few crimes known to the native code; a fine, the chief's reprimand, and rarely flogging, probably not of native origin, are the only punishments; and the criminal seldom attempts to escape. As the more warlike nations have especial chiefs with real power in time of war, so the fishing tribes, some of them, grant great authority to a 'salmon chief' during the fishing-season. But the regular inland 624 622 623 681 622, 624

[115] In calculating time the Okanagans use their fingers, each finger standing for ten; some will reckon to a thousand with tolerable accuracy, but most can scarcely count to twenty. *Ross' Adven.*, p. 324. The Flatheads 'font néanmoins avec précision, sur des écorces d'arbres ou sur des peaux le plan, des pays qu'ils ont parcourus, marquant les distances par journées, demi-journées ou quarts de journées.' *De Smet, Voy.*, p. 205. Count years by snows, months by moons, and days by sleeps. Have names for each number up to ten; then add ten to each; and then add a word to multiply by ten. *Parker's Explor. Tour*, p. 242. Names of the months in the Pisquouse and Selish languages beginning with January;—'cold, a certain herb, snow-gone, bitter-root, going to root-ground, camass-root, hot, gathering berries, exhausted salmon, dry, house-building, snow.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 211. 'Menses computant lunis, ex spkaní, *soi* vel *luna* et dies per ferias. Hebdomadam unicam per splchéakat, *septem dies*, plures vero hebdomadas per s'chaxèus, id est, rezilhon quod a duce maximo qualibet die dominica suspendebatur. Dies autem in novem dividitur partes.' *Mengarini, Grammatica Linguæ Selicæ*, p. 120; *Sproat's Scenes*, p. 270; *Lewis and Clarke's Trav.*, p. 374. 805 802 805

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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Advent.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 317–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Advent.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Klikatats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur campe.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Advent.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.